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M. R. JAMBUNATHAN

Editor: TAMIL VEDAS

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THE YOGA BODY



M. R. JAMBUNATHAN

THE YOGA BODY

ILLUSTRATED

BY

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THE YOGA BODY.

INTRODUCTION.

I. YOGA.

Yoga is a union of your body with mind and soul. It is a way which leads to the goal. It is a yoke which carries you away from the bondage of sorrow. Yoga is a vehicle which takes you to the world of joy, to the heaven of lights. It is an armour which protects you from external attacks. Yoga is an occupation which gives you the nectar of life and a device to escape from the disasters of the world. It is a well drawn plan to build your house where you can live comfortably. It is an endeavour that gives an everlasting strength with necessary zeal. Acting as an antidote to your disease it acquires for you all the fulfilment of your desires. Yoga is called an opportunity to carve out your own kingdom.

Yoga is a way to obtain Siddhis or great attainments. It is a knowledge by which you can control the elements. Yoga is an adjustment of yourself to meet the several stages of your growth and a skill of entering into the three worlds. It is a power of finding in you everything needed to ascend to a pinnacle of height. It is the ability to adjust your body to your need, the welfare of your family the aspirations of your society, the ideals of the country and the nation to act in tune to the laws of humanity.

II. VARIOUS YOGAS.

Various are the yogas and the following are some of them which are defined here: Raja Yoga, Karma Yoga,

Prema Yoga, Bhakti Yoga, Laya Yoga, Sanyasi Yoga, Sankhya Yoga, Vishada Yoga, Siddha Yoga, Japa Yoga, Buddhi Yoga, Vriha Yoga, Jada Yoga, Satsanga Yoga, Akshara Brahma Yoga, Vibudhi Yoga, Viswarupa Darsana Yoga, Kshetra Kshetragna Yoga, Triguna Yoga, Purushottama Yoga, Devasura Yoga, Sraddha Yoga, Yoga of freedom, Adhyatma Yoga, Manasika Yoga, Dhyana Yoga, Vratya Yoga, Siddhi Yoga, Prayoga, Samyoga, Niyoga, Atiyoga, Udyoga, Abhiyoga, Pratiyoga, Upayoga, Deha Yoga or Yoga Body.

III. YOGAS DEFINED.

A series of easy poses which lead one to control the mind is called Raja Yoga. Any kind of act suited to time, place and person is called Karma Yoga. Premia Yoga reveals that love alone is a complete guide to attain power and prosperity. Implicit obedience to a leader or an impervious devotion to a subject is styled as Bhakti Yoga. In Laya Yoga you completely immerse yourself in any activity undertaken by you. In Sankhya Yoga you always seek reason as an anchor to save yourself from the storms of life. Non-attachment to the result of your activities is Sanyasa Yoga. When Arjuna had completely dived himself in sorrow he was unable to attend to his duties. This helpless condition was called Vishada Yoga. Siddha Yoga shows the way by awakening the Kundalini Shakti and the Chakras of the body. Continuous verbal repetitions of certain words to get control over your mind is called Japa Yoga.

Knowledge is said to be the supreme gate to wisdom and any activity which leads to that is called Buddhi Yoga. Sita attained to peace through the sorrow of separation from Rama. Any act which leads you to find out Truth

caused by grief is called Vraha Yoga. Indifference to all the external affairs of life is called Jada Yoga. If you seek always the society of great men you will certainly know as to what Satsanga Yoga is. In Akshara Brahma Yoga, you always think on the indestructible attribute of God. Bestowing all your attention to earn wealth and conquer earth is called Vibudhi Yoga. Anyone who sees God in everything and everything in God is said to know the secrets of Viswarupa Darsana Yoga. Attempts that are made to know the relationships between body and soul are called Kshetra Kshetragna Yoga. In the Triguna Yoga the three great gunas, Satva, Rajas and Tamas are harmoniously blended and used to reach the fulfilment of our desires. Trying to become a dictator and exerting towards it every moment of your life is called Purushottama Yoga.

In Devasura Yoga a man discriminates the good from the bad. Faith moveth mountains and Sraddha Yoga is attained.

By Yoga of freedom a slave strives his best to free himself from the shackles of bondage. Union with the soul is Adhyatma Yoga. A series of mental poses which lead you to equilibrium is called Manasika Yoga. Meditation is Dhyana Yoga. Identify yourself with an outcaste or an untouchable, you will then know of Vratya Yoga. Siddhi Yoga leads you easily to get control over Sushumna Nadi. Putting your pious theories into practical life by actual application is called Prayoga.

Samyoga is union while Viyoga is separation. An appointed task is Niyoga. Atiyoga is exaggeration. Effort is Udyoga. Abhiyoga is close application. Pratiyoga is contradiction. Usefulness is Upayoga. A series of poses to get control over all your limbs lead you to Deha Yoga or Yoga of the Body.

IV. YOGA ACHARYAS.

Men who cultivated Yoga Bodies were called Siddhas in ancient India. Goraksha, Geranda, Matsyendra, Swatmananda, Siva, Savara, Ananda Bhairava, Chourangi, Virupaksha, Bilesa, Mandhana, Kanthadi, Koranthaka, Surananda, Siddha Pada, Charpati, Kaneri, Nityanadha, Niranjana Kapalika, Bindunadha, Kaka, Chandiswara, Allaba, Prabhudeva, Goda, Todi, Sentmi, Banuki, Sivavakya and Pambatti were famous for their great eight attainments of Yoga as described below.

They became so subtle so as to pervade all aspects of life grasping anything they desired. This power which they had attained is called Anima. With Mahima they obtained the maximum physical strength combined with a master mind and minimum spiritual energy. Harima gave them alert bodies united with minds of great effulgence. By virtue of such powers they converted everyone to their views and were immune from the influence of all human tempests and storms. Siddhas were lighter than a feather and were proofs against all dangers and diseases. This attainment is called Lagima. I know I do not want to oblige him but when he comes and demands a thing there is no strength in me to resist his thrust. I simply hand over to him whatever he requires. Anyone who attains to the strength which cannot be resisted is said to have reached this power called Prapathi Shakti. By the power called Ishatvam Yogis became the rulers of this world. They knew everything by sitting in one place and they had, without moving, the power to travel to any place they liked. This attainment is called Prakamiyam.

V. A TAMIL YOGI.

What could be done by these attainments is described below in the words of Pambatti Siddhar, a great Tamil

Yogi. "We handle with our hands cobras with eight hoods, we show you here the world of Indra. We make a pillar appear like to powder and the powder to stand constructed before you. We change men into women and women into men. The hills around us are our footballs and we drink easily the seven seas of the world. With our palm we hide this earth and the sky is bent like a bow by our hands. We clean ourselves in a bath of fire and live for a long time under water. We kill the leaping tiger. We fill the three worlds with gold. We transform heat into cold and destroy this world. We create new worlds like God and the Satans are at our orders. Know that we are equal to the Lord of the Universe. 64 arts are known to us and we know one more. Lions and elephants are our servants and we make the powerful Lord play with us.

VI. OTHER YOGIS.

Great Narada travelled to any place he liked instantaneously by Yogic attainments. Agastya drained the seven seas by the power of Yoga. Vasishtha routed out Viswamitra's army with the force of Yoga. Bhishmacharya postponed his death to a date he fixed at his pleasure by the power of Yoga. Sri Sankaracharya transported himself into another body with the knowledge of Yoga.

VII. MEDIEVAL YOGIS.

In a book called *Dalistan* or *School of Manners* written by a Mohammdan traveller, the following incident is described regarding a medieval Yogi:—

"In 1635 A. D. I went with a Yogi for a walk. We went near a big tank. In a moment my Yoga friend started walking on the surface of the water without causing

any splash and he bade me to walk along on the bank. After a while he came out of the water and took me to a place near by where I was surprised to find a huge block of stone 10 cubit square recently put. My Yogi friend told me that this stone was transported there single-handed by his friend, who wanted to hne it into a small room for his habitation. When a number of villagers offered their services to help him he abandoned the stone and left the village. But I know his present dwelling thus saying he took me to him. My Yogi friend requested him to call a musician. He at once directed his looks towards a field when a torch of light burst forth and it scattered refulgence far and wide. Suddenly the musics of several instruments poured into my ears."

In South India a few centuries ago there was a great Yogi called Sri Sadasivendra. On the bank of the Cauvery he was once on his trance but suddenly huge floods came in the river when the bank was flooded. The villagers thought that he was drowned. After a few months when the flood subsided people saw a small sand hill and when they accidentally levelled it they found Sadasivendra just opening his eyes from his trance.

VIII. FEATS.

In our own times we also come across men who have reached a few of the attainments. An Allahabad correspondent writing in the 'HINDU' of Madras on the 28th November 1935 says: "On October 10th a person entered a hollow structure hardly measuring 16 feet square with about 4 feet height. It had two small barbed ventilators and the entrance to it was closed with stone which was cemented as soon as he entered it. A guard was posted at the place to keep watch on him. On entering the tomb

the man remained 45 days. On the 46th day the tomb was opened and he was found as alive as ever."

HIRANAND: Here is a statement recently made by a representative of the Associated Press of India. "Hiranand, before a select gathering of distinguished persons and Police Officers was buried alive for half an hour. He was dug up and found healthy. He subsequently lay himself on a plank studded with 6" nails, that had been specially sharpened and stones were broken on his chest with a sledge hammer. He was none the worse for it. His arm was pierced with a long needle but no blood was drawn. A weight of 30 lbs. was attached to the needle when still embedded in the arm. Hiranand said that he could pat a lion and a tiger in their wild state, open their mouths and put his arms in to their jaws."

BHAGAWANDASJI: Here is a feat performed by a person as reported by the 'Times of India', Bombay, of 10th June 1939. The feat of remaining underground in an air-proof pit for nine hours was accomplished by Shri Bhagawandasji of Matra at Dadar, Bombay, on Friday. Bhagawandasji who is reputed to have Yogic powers emerged out of the pit in the evening none the worse for it. The demonstration began in the compound of the Brahmin Sahayak Sangh at 10 a. m. on Friday. About 40 people witnessed the feat.

Before Bhagawandasji descended into the pit he was profusely garlanded by members of the Sangh. He spoke a few words about the need for renunciation of worldly pleasures and the dedication of man's life to the service of humanity and to individual salvation. He then took a picture of Lord Krishna and after saying prayers descended into the pit. The pit was about four square feet in area.

and three feet in depth. Inside it was a deer skin. As soon as Bhagwandasji descended into it, he was absorbed in meditation. Two men then covered him with earth upto the waist. A corrugated iron sheet was placed on top of the pit, more earth was then placed over and the edges were covered with cement so as to make the pit air proof. Exactly at 7 p. m. in the presence of a large and eager gathering the pit was cleared. Bhagawandasji was seen seated inside apparently in a trance. Within two minutes he shivered and he woke up with a smile. There was not a drop of perspiration on his face. The garland round his neck was as fresh as it was in the morning. He did not appear to be fatigued.

IX. FIRE WALKING.

Fire walking is another great feat performed even now by several persons in South India. I shall describe what I saw year after year, for a number of years with my own eyes in Madras a decade ago. There is a temple near my house in George Town. It is dedicated to a Goddess called Draupadi Amman. On a particular day every year the function is arranged. A platform of logs of wood measuring nearly 40' x 15' is built just in front of the idol and it is kindled, just three hours before the demonstration. At the appointed time a traditionally initiated man who has not taken a morsel of food during the day, comes forward coolly and walks the whole length of the burning ember and comes out of the fire without getting even so much as singed. He not only passes the ordeal harmlessly but has the power of taking anyone with him who, also without any injury to his limbs, crosses the burning coal.

Everyone who demonstrates or exhibits the powers as described above cannot be called a yogi though he shows

certain feats attributed to yoga, but all yogis attain to these powers and more.

X. YOGA KNOWLEDGE.

How do the Yogis reach to these attainments? How do they build up their bodies so? This book does not pretend to teach you the ways that lead to such attainments, but an attempt is made here to show as to how the Yogis build up their bodies. Men of Yoga obtain Yoga bodies with the knowledge of the inner soul who is constant among the inconstants, intelligent among the intelligences and one among the many. They become strong in their bodies knowing the secrets of inwardness which is the performer of miracles. They obtain their bodily power by knowing the inner bodies who are the enjoyers who come and go but never die. They get their force by knowing that inner bodies are linked with outer bodies by lives called Pranas and by whose help alone one sees, one hears, one talks, one eats, one drinks, one lives, one learns and one dies. By the strength of Pranas they become great men, learned Pandits, famous heroes and world musicians. They built their bodies like iron and steel by knowing the secrets of the inbreath, the outbreath, the upbreath, the equalised breath and the diffused breath.

XI. YOUR BODY

They who know the inner self and have control over the Pranas call your body as Gatra, Vapu, Samhanana, Sarira, Varshma, Vighraha, Deha, Murti and Tanu. They think it as Gatra because it has movements. They speak of your body as Vapu as it is the result of the past. Five elements are gathered here and so they called it as Samhanana. Sarira is another name given to it as it grows and becomes decayed. It is named Varshma as it is

saturated with nectar. It is called Vighraha as you hold it strong. It grows by the nourishment of food and hence the name Deha. Murti is a name given to it as it is the embodiment of all your features. Yogis called it Tanu as it expands by your exercise.

XII. FIVE ASPECTS

They say that it consists of the five aspects of Iswara and the five elements. The five aspects of Iswara are: Vishnu, Brahma, Rudra, Mahesa and Siva. Vishnu is the sustaining power. Brahma is the creative power. Egoism is Rudra. Mahesa is the intellectual faculty and Siva is the great force within.

Five elements:—The five elements are—Earth, Water, Fire, Wind and Space. Earth has five qualities; Water four; Fire three; Wind two; and Space one. That which is hard in your body is of the nature of the Earth, and it supports the other organs. Hair, skin, nerve, flesh and bones are the miniature forms of the different aspects of the Earth. Sound, touch, form, taste and smell are the qualities of the Earth. The diminution of the earth causes holes and wrinkles in your figure.

All flowing things in your body are parts of water and it helps you to cohere with things. Urine, phlegm, semen, and sweat are the essences of Water. Sound, touch, form and taste are the properties of Water. Decrease in the essence of water in the body causes greyness of hair. All the heats in your system are derived from Fire and it makes you to discriminate things. Hunger, thirst, idleness, delusion and passion are the various aspects of fire in you. Sound, touch and form are the properties of fire. You get loss of appetite and hunger if Agni is diminished. Wind is all-pervading and links you to each and every cell of

your system. Moving, scratching and winking of the eyes are the properties of Air. Sound and touch are the qualities of wind. The loss of it is incessant tremor.

All the doors in you come from space and the little space inside your heart is linked with the outside space. Apertures, desires, anger, greediness, fear, represent the Sky in your system. Sound alone is the essence of Akash and the loss of space is death.

The five aspects of Iswara and the five elements, transform themselves into internal and external organs of your body.

XIII. HEART

Among the internal and external organs, heart stands supreme. It is the centre and fountain of all your activities. It is to him all the other parts of the body offer their tributes. It is the seat and support of all things. It is in the heart you reside and it is your hell and heaven. It is the place of fire and it is there that the shining sun lives. Your mind resides there. All the desires emanate from the heart. Kataka says that there are 301 channels in it and one Nadi goes to the crown. Rishis of yore say that the Lord of Universe also manifests himself there, if you become fit to have His Grace.

Heart pumps out blood and causes its circulation. Heart is the only organ which is ever active. The other chief internal organs are: Kidney, Liver, Intestine etc. There are two kidneys on the sides of the spine and below the liver. Their chief function is the secretion of urine from blood. Liver is the largest glandular structure in the body. It produces bile and other essences and it helps to eliminate waste products. Intestine is a digestive canal extending from the stomach to the anus. Though it has

no major function of its own, it becomes a breeding place for typhoid and other dangerous diseases.

XIV. DHATUS

Dhatus are called the constituents of the body. They are seven, as follows: Skin, Blood, Flesh, Brain, Marrow, Bone and Semen.

XV. NADIS

Nadis are the general names given for all your nerves, muscles, arteries, veins, motions etc., which supply your limbs all their requirements. The following are the important Nadis. Kundalini is an important Nadi on which this body rests. Sushumna is attached to the spinal column which invisibly extends itself to the crown of the head. Ida is on the left side of Sushumna. Pingala is on the right side. Saraswathi is at the rear of the Sushumna and goes up to the underpart of the tongue. Varuni extends from the tip and toe of Kundalini to every part of your body. Yasaavani which is very beautiful goes to your toes. Gaha is in front of Sushumna and it is linked to virility. Sankhini goes to the left ear. Hasthi-jihva is next to Ida. Visvathi is next to Hasthi-jihva. Payasvini is connected to the right ear. Alambusa is from the back of Ida and goes to the left eye.

XVI. GRANTHIS

These Nadis meet each other at several places and twist themselves as knots or Granthis. These Granthis contain some hidden forces and energies which could be liberated by untying them by a series of systematic movements of your limbs. The following are some of the important Granthis. Brahma Granthi, Vishnu Granthi and Rudra Granthi. Brahma Granthi, is situated near Muladhara Chakra just by the side of the navel. It is the

fountain of generative forces of men. Vishnu Granthi is near Manipuraka Chakra just below your chest. It contains the protective powers of the body. Rudra Granthi is near the Vishudhi Chakra just on one side of the throat. All the destructive forces are hidden there.

XVII. SEVEN FOUNTAINS

Seven fountains which produce nectar to help your digestive system are: Saliva, which is found in the mouth, Medharas in stomach, Bile in the Liver, Pancreas of digestion, Enzyme of intestine, Rakta-ras of blood, Milk of bones.

XVIII. CHAKRAS

There are nine Chakras in the body. They are:



(1) Agni, (2) Muladhara (3) Swadisthana (4) Manipuraka (5) Anahatha, (6) Mana, (7) Vishudhi, (8) Agna, (9) Head, at the centres of your life point, navel point, abdomen points, chest, armpit, neck, eyes and head. There are various kinds of vital powers in them and a Yogi knows the way to make use of them.

XIX. NOSE

Nose, tongue, ear, eye and skin are the important external organs of your body.

Nose is the organ of smell and is at the centre of your face. It has two apertures called nostrils and the margins of them are covered by a number of hairs. They serve the purpose of a sieve and filter the air you breathe in. They cool the air you take in if it is hot, and warm it, if cold.

XX. TONGUE

Tongue is a moving spongy leaf fixed at one end of the centre of your mouth. It is the most sensitive of all your organs, which furnishes for you the taste of all the things you eat. It licks up the remnants of the food eaten and moistens it to send it smoothly down your throat.

XXI. EAR

Ear is an important organ. It has three parts. The first part is a small canal which conveys the sound and has a drum in it. The second part is a small cavity with a number of openings which take you to the inner ear and deeply indented in the strongest part of your frame. This inner ear reaches your mouth and ends at the tonsils. It hears all the sounds and speeches for you.

XXII. EYES

You have two eyes just below your forehead. They have the following parts. Five brows, Eyeballs, Orbits. Eyebrows are just above the orbits of the eye and they are covered up with hairs. They protect the eye from the sweating water that may flow from the head and protect you also from the glaring light. There are four eye lids which act as portable screens and moving sentinels, guard your eyes in sleep. They vigilantly protect you from the external objects. In the orbits there are eye balls and other minute parts of the eye which help you to see things in proper shape and order.

XXIII. SKIN

Skin is seen externally. It has a number of appendages like nails, hairs and has glands. It has several ducts. Millions of pores are in the skin, through which the inside poison is thrown out by perspiration. The skin which is formed of a number of layers protects the internal organs from harm and injury. It regulates the temperature of your system and is a mirror of your health.

XXIV. YOUR BODY

The harmonious combination of internal and external organs as described, with the respiratory and digestive systems linked with soul, mind, five aspects of Isvara and five elements, form your body. Three qualities, Satva, Rajas and Tamas, with their different features like uprightness, honesty, and humility, envy, dependence, emotion and instability, greed, anger, weariness and misery respectively have all joined in you to shape it.

In this connection the muse of an old poet is inspiring—

Your body is all symmetry,
Full of proportions, one limb to another,
And to all the world besides,
Each part may call the farthest, brother,
For head with foot hath private amity,
And both with moons and tides.

Nothing hath got so far
But man hath caught and kept it as his prey ;
His eyes dismount the highest star ,
He is, in little all the sphere
Herbs gladly cure our flesh, because that they
Find their acquaintance there.

For us, the winds do blow,
The earth doth rest, heaven move, and fountains flow ,
Nothing we see but means our good,
As our delight, or as our treasure ;
The whole is either our cupboard of food
Or cabinet of pleasure.

The stars have us to bed ;
Night draws the curtain which the sun withdraws,
Music and light attend our head,
All things unto our flesh are kind.
In their descent and being to our mind,
In their ascent and cause

More servants wait on man
Than he will take notice of. In every path,
He treads down that which doth befriend him
When sickness makes him pale and wan
O mighty love ! Man is one world and hath,
Another to attend him."

XXV. STAGES.

Your body today is not the same as it was a few years ago. It will not remain in the same condition as it is now



after a decade. Years and years ago you were only a tiny speck. All the limbs of the body were given a shape in the mother's womb. The second stage was your childhood.

Yo.—2

Bones were tender and limbs were soft then. From childhood you entered youth and then came out as an adult



when your bones and nerves reached the maximum growth. Your last stage is a period of old age and dissolution of the body.

A Chandogya Rishi divides a man's life into three stages comparing it to a sacrifice. The first 24 years is the morning oblation. The next 41 years is the midday oblation. The remaining 48 years is the evening oblation.

XXVI

THREE WORLDS.

Everyday you have to enter into the three worlds called sleep, dream and waking. Every night or whenever you feel tired you take a trip to the World of Sleep. You do not know as to what happens to you in that state but you know that when you go to sleep you forget your father, mother, wife, children, slavery, freedom, kingship and captivity. You go to bed with shattered limbs and rise with refreshed body.



' Come sleep O sleep, the certain
knot of peace,
The barking place of wit
the balm of the woe,
The poorman's wealth,
The prisoner's release,
The indifferent judge,
between the high and low'

XXVII. DREAM

Dream is a state of semi-sleep. There you project for yourself things which are not really in existence some-



times you experience unrealised joys and sorrows. Dream may be a harbinger of good things. But they are exceptions to the rule. In many cases it is a sign of disturbed sleep and indigestion.

' And dreams in their development have breath,
And tears and tortures and the torch of joy ;
They leave a weight upon our waking thoughts.
They take a weight from off our waking toils ;
They do divide our being ; they become
A portion of ourselves as of our time,
And look like heralds of eternity ;

They pass like spirits of the past—they speak
Like oracles of the future ; they have power—
The tyranny of pleasure and of pain ;
They make us what we were not
What they will,
And shake us with the vision that is gone by.'

XXVIII. WAKEFULNESS.

In waking state you face reality and is an important one as it lays the foundation of your life here and hereafter. Open your eyes and see things. Hear much, read more, think a great deal, discriminate truth from falsehood, give activity to all the limbs of your body. You will then know as to what a waking world is.

XXIX. ALL IN YOU.

You are the Lord of everything and the King of all the worlds, exist in your body. Bhooloka is in your feet, Bhuvuloka is in your knees, Svargaloka is in the loins, and Satyaloka is in the centre of the forehead.

XXX. DEVAS.

All the Devas are there in the form of limbs, within you. Indra is the head, Agni the forehead, Yama the joint of the neck, King Soma is the brain. Sky is the upper jaw. Earth is the lower jaw, lightning is the tongue, Maruts are the teeth, Revati is the neck, Krattikas the shoulders, Mitra and Varuna—the shoulder blades, Tvasthar and Aryaman are the forearms. Mahadeva is the arm, Indrani—the hinder parts, Pavamana the hair, Brahmana and Kshatriya are the hips, strength is the thigh. Dhatru and Savita are the knee bones, the Gandharvas are the legs, Apsaras are the tails of the feet.

XXXI. RISHIS INSIDE.

Your body is a holy place. All the Rishis are there. Angirasa is in the form of Prana, Gotama and Bharadwaja are your two ears. Your two eyes are Jamadagni and Viswamitra. Vasista and Kasiya are the two nostrils of your nose. Atri is the tongue.

XXXII. IDEAL.

Your body, its inner and outer organs have been described. Its different stages and the three worlds it enters have been explained. You know also that it has three worlds in it and it accommodates Devas and Rishis. What is your ideal for it? Keep the same ideals as the ancient Rishis did. The following words of Yajurveda can be taken as their ideals.

XXXIII. PRAYER.

My head be wealth, my face be glory, my hair and beard be bright and brilliant.

My breath be king and nectar.

Mine eye be the great Lord.

Mine ear be the Ruler.

My tongue be sweet, my voice be great, my mind be wrath.

My anger self ruler.

Let my fingers be joyful, and happy be my limbs.

And my friend be my strength.

May my arms have Indra's power and my hands have seeds of manliness. May myself and my chest be strong. May my ribs, belly, neck, shoulders be my kingdom. Let thought and knowledge be at the centre and Dharma be in my knees and legs.

XXXIV. OLD YOGIS.

Learned men of the past had four Asramas—Brahmacharya, Grahastha, Vanaprastha and Sanyasa which were intended to suit their different time stages of their growing bodies. They conquered the worlds of dream and sleep and were ever keeping vigil. They made their body to act in union with their mind, soul, elements etc. They considered all human beings, animals, birds, serpents, fishes, worms and elements as parts of their own kith and kin and acted in full union with them by building Yoga Bodies.

XXXV. ANCIENT HEROES

Though not in the name of yoga ancient heroes of Greece and Rome paid great attention to develop their bodies. Alexander exercised himself in shooting and darting the javelin or in mounting and alighting from a chariot at full speed. Sometimes he diverted himself with fowling and fox-hunting. Caesar was a good horseman in his early days, and brought that exercise to such perfection by practice that he could sit on a horse at full speed with his hands behind him.

XXXVI. SRI KRISHNA.

Among the great yogis of ancient India, Krishna stands supreme. He was a Yogi of Yogis. As a child he was a model of strength. He killed a number of poisonous animals and wicked Asuras. As a shepherd boy he walked, he jumped, he ran, he dived, he swam, he played. In youth he killed Kamsa, Jarasandha, Sisupala etc. He acted as an ambassador. As a chariot driver he gave all yogic truths to Arjuna. It was he who said to Arjuna: 'If slain, you will go to Heaven, if you win you will gain the Empire. So get up and fight'. Yasodha, Kouravas'

counsellors, Arjuna and Uthava alone were fortunate to see the true Yoga body of Sri Krishna. When Krishna went to kill Kama, he appeared cruel to him, but the Rishis who were watching found him merciful and the Gopis saw in him a figure of Kama. Krishna had shown thus to demonstrate that a Yogi transforms himself to suit the vision of the different types of people. But you can now still read, the Yoga Shastra or the Bhagwat Gita of him.

XXXVII. MODERN MEN.

Modern men in the present century also do not fail to strengthen their hands, fore arms, shoulders, chins, cheeks, chest, abdomen, elbows, hips, knees, hands, legs, calves, ankles, feet and heels. Kaiser is still chopping wood to keep his body fit and strong. Mussolini is paying great attention daily to build and improve his body. He wants his Counsellors also to develop their limbs. He once made them to run a few miles within a stipulated time. Men with protruding stomachs are even dismissed from Officers' Posts. Lucrative situations are given only to those who become successful in sporting contests held by him. Even the boys and girls of Italy are organised into different groups to gain strength in their bodies. He has made Italy a great and powerful nation by building their bodies alert and strong in harmony with the principles of Fascism.

XXXVIII. ENGLISHMAN.

Look at the Englishmen. They are leading a most harmonious life in the world. What Emerson had said of them in 19th century is still true. "They have a vigorous health and last well into middle and old age. The old men are red as roses and still handsome. A clear skin, a peach-bloom complexion and good teeth are found

all over the island. They use a plentiful and nutritious diet. The operative cannot subsist on water cresses. Beef, mutton, wheat-bread and malt liquors are universal among the first class labourers. Good feeding is a chief point of national pride, among the vulgar, and, in their caricatures, they represent the Frenchmen as a poor starved body. It is curious that Tacitus found the English beer already in use among the Germans: they make from barley or wheat a drink corrupted into some resemblance to wine. Lord Chief Justice Fortescue in Henry VI's time says: "The inhabitants of England drink no water, unless at certain times on a religious score and by way of penance". The extremes of poverty and ascetic penance, it would seem, never reach cold water in England. Wood, the antiquary, in describing the poverty and maceration of Father Lacey an English Jesuit does not deny him beer. He says "His bed was under a thatching, and the way to it up a ladder. His fare was coarse. His drink, of a penny a gallon".

They have more constitutional energy than any other people. They think with Henry Quatre, that manly exercises are the foundation of that elevation of mind which gives one nature ascendant over another, or with the Arabs, that the days spent in the chase are not counted in the length of life. They box, run, shoot, ride, row, and sail from pole to pole. They eat and drink and live jolly in the open air, putting a bar of solid sleep between day and day. They walk and ride as fast as they can, their heads bent forward, as if urged on some pressing affair. The French say, that Englishmen in the street always walk straight before them like mad dogs. Men and women walk with infatuation. As soon as he can handle a gun, hunting is a fine art of every Englishman of

condition. They are the most voracious people of prey that ever existed. Every season turns out the aristocracy into the country, to shoot and fish. The more vigorous run out of the island to Europe, to America, to Asia, to Africa and to Australia, to hunt with fury, by gun, by trap, by harpoon, with dog, with horse, with elephant, all the game that is in nature. These men have written the game books of all countries as Hawker, Scraps, Murray, Herbert, Maxwell, Cuning and a host of travellers. The people at home are addicted to boxing, running, leaping and rowing matches.

XXXIX. GERMANS.

The great dictator of Germany lays emphasis on the physical development. In his opinion, negligence to physical body is criminal. Physically degenerated men are unfit for the life's struggle. Physical force is a dominating force and not mind. Physical disability is a forerunner of personal cowardice, absence of physical education in early life leads to sexual thoughts. These are the chief principles of his life. He has organised all his people into one unit called Aryanism. His ideal for the country is strength through joy. A boy will be given the training he is fit for. His education is adjusted to meet the



demand of wider Germany. Every person in Germany is made to feel and be a particular limb of the country or Hitler. Their bodies are built in harmony with the aspirations of a single dictator of a wider Germany.

XL. GANDHIJI.

GANDHIJI: In our own country, we have in Gandhiji an example of a Yoga body. Control over his food, adjusts his digestive system in order. Keeping silence a day in every week, gives sufficient relaxation and strength to his body. Prayer gives him a peaceful pose to all his internal and external organs. Spinning helps him to give systematic movements to his limbs. By periodical fasts he eliminates from him the accumulated poison.

He gets refreshed by getting his legs and limbs massaged every now and then. When he is in difficulties he closes his eyes, shuts his ears. With hands at his chest he consults his inner voice. In his food and dress he is in perfect harmony with the general status of the people. He plays with children. He cuts jokes. He smiles. His regular walks keep him fit and help him to have his limbs and body bright and buoyant.



XII. YOGA ANGAS

Thus if body building was essential for spiritual purposes to the seers of the past, for nation building to modern statesmen, for service to mankind to Mahatmaji, the busiest person in India, it is all the more necessary for you in whatever walk of life you may have identified yourself. Yoga aspirants like you are advised to become acquainted in knowing well before hand the following important Yoga Angas which help you to gain the Yoga bodies. They are called Yama, Niyama, Thyaga, Mouna, Dasa, Kala, Mulabandha, Dhriksthitih, Dehasanyam, Pratyahara, Dharana, Pranayama, Samatvam, Nishkramakarmam, Nischalatva, Darua, Dhyanam, Namaskara, Asana and Dhouthi.

Yama is one of the first Angas or limbs of Yoga. They are four in number. Conquering cold and heat, food and sleep, form the first limb. Quietness, stability and control of senses are the other limbs. Niyama is the name given to the law to be observed by the followers of Yoga. Following are the nine rules to be obeyed by them. Follow your teacher. Desire the path of truth. Enjoy things that really produce happiness. Get inner satisfaction. Avoid company. Seek loneliness. Leave attachment, master the mind and forsake your passions. Thyaga is refusing the poison and rooting out the evils. Mouna is observing silence. Great joys are always inexpressible and a Yoga student immersed in happiness does not speak about it. The Creator of the universe is always silent. Dasa is a sanskrit name for a place. Any suitable place where you can practise yoga without disturbance is called Dasa.

Kala means time. During the period of Brahmacharya never think of domestic life. In your old age do not attempt to do what a young boy does. You can do all the poses mentioned in this book and even more if you are a boy. But you cannot dream of doing all the exercises mentioned here when you become aged and never for a moment forget the following wise words of a saint uttered several years ago.

To everything there is a season, and a time
To every purpose under the heaven;
A time to be born and a time to die; a time
To plant, and a time to pluck up that which is
planted;
A time to kill and a time to heal; a time to break-
down
And a time to build up;
A time to weep and a time to laugh; a time to mourn
And a time to dance, a time to cast away stones
And a time to gather stones together, a time to
embrace and a time to refrain from embracing;
A time to get and a time to lose; a time to keep
And a time to cast away;
A time to reel and a time to sew, a time to keep
silence and a time to speak;
A time to love and a time to hate, a time of war and
a time of peace.

Mulabandha is attachment to the oldest God, and tie yourself to the principles of ancient truth.

Dhrik-sthitih is keeping oneself to an ideal. A man without it is a ship void of compass in the midst of an ocean. Deha-sanyam is to act in harmony with your body and in line with your limbs. Pratyahara is drawing back

your mind from the objects of senses and fixing it in the the following centres of your body—the feet, the toes, the ankles, the calves, the knees, the thighs, the anus, the life centre, the navel, the heart, the palate, the nose, the eyes, the middle of the brows, the forehead and the head. Dharana is the act of retaining in the mind anything you have grasped. Samatvam is a sanskrit word for equilibrium. Maintain it at all costs. Never do anything too much or too less. If giving exercise to the body is essential, it is dangerous to devote exclusively all your time to strengthen your limbs. All play and no work makes Jack a dull boy. You should pay attention to your body say only for half an hour a day and not more. Live in moderation without excess and continue always a balanced life.

Nishkamakarma or non-attachment to the result of your activities is another essential feature you have to note. There are some people who just weigh themselves before they start taking their daily exercise and again see their weight on finishing the routine. Day by day they repeat this and become either joyful or sorrowful. This daily excitement hinders you to get Yoga body and if you really wish to have an ideal body select the system of poses and principles you need, adopt and follow them without noticing the daily results. Then you will be surprised to hear in a short time from many of your friends that you have really become an exemplary figure. Dhama or control of your five senses is necessary if you wish to build your body quicker. Eat what is needed and not what you desire. Lend your ears for gaining knowledge and to kill your ignorance, but not to get a pleasing intoxication. Observe things to understand but do not be carried away with beauty of forms and frivolities. Do not become a

prey to senses and perfumes. Nischalatva or stability is another factor which should never be forgotten. There are many people who half heartedly make up in their minds to follow the poses mentioned in this book but there is no use of doing a set of exercises to-day, another set to-morrow, different system altogether afterwards. People of wavering minds of this type will never be able to become successful in getting yoga bodies or removing the diseases and defects of their system. Select only a few that suits you well, stick up to it. Do it every day, go on for days, months and years. You will then see a great improvement coming in you. Dyana is meditation in doing the poses mentioned here. Always bear it in mind that a meditative faculty alone helps your limbs and body to attain their strength and alertness. It makes you to be slow in your speed and prevents you from hurry and haste. It gives you the skill to be steady. This provides an opportunity to look around yourself in and out whether you have any drawbacks and defects. It is only those men that possess the reflective aspects of mind can bear more and improve themselves without being carried away by a passing wind. In a raging storm a man of cool mind looks steadily like a magnet and never loses his bearing. Pranayama is the knowledge of ten Pranas and Vayus called Prana, Apana, Vyana, Samana, Naga, Kurma, Krikara, Devadatta and Dananjaya. Inhale the air for 16 seconds through the left nostril, retain it for 64 seconds and expel it through the right nostril in 32 seconds. Let the inspiration, the expiration and the suppression be in this proportion. This is a type of Pranayama. Namaakaras are the systematic movements to strengthen your body Asanas are the poses where you sit steadily and easily. Dhouthi is the cleaning of the inner and outer organs.

Namaskaras, Asanas, Dhouthas alone are described in this book.

XLII. CONTENTS.

Poses 1-6, 7-10, 11, 12 & 13, 14-20, are generally called the five forms of Suryanamaskar. Suryanamaskar is a Sanskrit word. It means sun worship. Aryans in ancient India prayed to the Lord Sun by their mind, tongue and body. They considered him as the Creator who gave them sight, killed darkness and dispelled diseases. They thought in their mind that it was he who impelled every moving thing and made day and night, months and years. They sought him mentally to give them joy, life strength, riches and children. These were their mental prayers. They expressed them loudly by their words which they called them as tributes of their tongues. Five systems of poses described in this book are some of their physical tributes to the Sun. So long as the Aryans were offering their tributes to Him by their bodies, tongues and minds, they were men of strong bodies, sweet words and alert minds. When men of India became indifferent to their bodies they became a nation of weaklings. Fortunately there is now a revival for the regeneration of the country. In my own family my grandfather was performing 108 Suryanamaskaras everyday. He started the practice in his 12th year. He was performing it till the last moment of his life—95th year. He was strong and hale till his death. I had seen him walking 10 miles at a stretch joyfully even in his 94th year. The Chief of Andh is one who has derived great benefit by doing Suryanamaskaras.

These namaskaras 1-6, 14-20, may be performed by anyone man or woman, boy or girl, old or young 7-10, 11, 12 & 13, must be performed only by young

men. Adults over 50 need not try them. Ladies are not advised to perform these three sets. Poses 21-42 can be called as Yoga poses. Each pose is an independent one. They are all easy. Illustrations will guide you to follow them sensibly. Young men, adults, below 50 alone are advised to do the poses described. Exercises 43-55 are a series of acts which will purify your body. Anyone can try them. They are very important. Pay attention to the instructions given carefully and steadily adopt them.

XLIII. OBSTACLES.

The following are the great obstacles that stand in your way of attaining a Yoga body. Never begin to do any of the poses mentioned here if you suffer from diseases or fevers. Get yourself cured first. Remove the diseases and then start the poses.

Idleness is another impediment to yoga. Ancient Brahmins of India had great aversion to idleness. Apuleius tells every pupil of an Acharya was obliged to give account of actions done by him during the day before he was allowed to take his dinner. Solon the law-giver of Greece considered idleness as a crime and punished idlers. People who were convicted thrice were declared infamous. So do not for a moment become lazy.

Weed grows on a vacant land. Satan tempts a lazy person. Make it a point to root it out by affording regular activities to all your limbs. Do not take up the yoga poses mentioned here in a half hearted indifferent attitude. Either do them with all your heart, all your will, and strength or dismiss them entirely. There are some people in this world who always look on things in an upside down way. There is no remedy for them. Every attempt

to convince them will produce a contrary result. See if you are one of them and if so it is better you put an end to your reversing attitude. Sorrow is another great obstacle in your way. There are some people who always think of troubles, disasters, storms, sufferings, floods, diseases and destruction and weep over them. Such people do not deserve even casual friendships. Avoid them. Smile always and put an end to your internal feelings of grief and sorrow.

XLIV. FRIENDS OR FOES.

Having overcome the impediments, it is your duty to become more attentive of your friends, Food and Sleep. Food is your great asset. He created your body. He nourishes it. He causes its growth. He gives character to you. But mind do not become very familiar with him. If you frequently seek his company he will make you a dull headed boy. He will nourish you if you are young but note that he will find an opportunity to make you a glutton. He becomes indifferent in your maturity and if you really want his lasting friendship welcome him when you are hungry. He becomes your enemy in your old age and may even hasten your old age unless you keep him at a distance. Do not go to him unless you feel an appetite. Always eat with moderation. Intemperate eaters die at once when they face straightened circumstances.

Two friends were fellow companions on a journey. One was so spare and moderate that he would break his fast only every other night and other so robust and intemperate that he ate three meals a day. It happened that they were taken up at the gate of a city on suspicion of being spies and both together were put into a place, the entrance of which was built up with mud. After a fortnight it was

discovered that they were innocent. When on breaking open the door they found the strong man dead and the weak one alive and well. The voracious eater not having sufficient food to support perished for want of food and the other by his habitual fasts survived it.

Avoid delicious food and sweet things. Alexander's mother Ada to express her affectionate regards sent him every day a number of excellent dishes and handsome desserts, and at last she sent him some of her cooks and bakers. But he said that he had no need of them for he had been supplied with better cooks by his tutor Leonidas—a march before day to dress his dinner and a light drive to prepare his supper. He added that the same Leonidas used to examine the chests and wardrobes in which his bedding and clothes were put, lest something of luxury and superfluity should be introduced there by his mother. He had very little regard for delicious food. When the choicest fruits and dishes were brought to him from distant countries and seas he would send some to each of his friends and very often left none for himself.

Don't be very particular about your food. Caesar was indifferent to his diet. Happening to sup with Valerius Leo a friend of his at Milan there was sweet ointment poured upon the food instead of oil. Caesar ate of it freely notwithstanding and afterwards rebuked his friends for expressing the dislike of it. It was enough said he to forbear eating if it was disagreeable to you. He who finds fault with any food is himself a rustic.

XLV. SLEEP.

Sleep is your next friend. Invite him during the nights. He will take you to the world of forgetfulness, happiness and inexpressible joy. He builds your body and refreshes

it. He comes to you regularly, if you follow the courses mentioned in this book. Sleep helps you to build up your system. But note that when he comes to you you should identify with him fully in silence. Do not disturb him. Do not postpone your sleep because you have an important work to-morrow. Great men slept soundly when great events awaited them. Alexander the Great on the day appointed for a furious bloody battle against Darius slept so soundly and so long, that Parmenio had to enter his chamber and approach him near unto his bed twice or thrice to call him by his name and to awaken him as the hour of the battle was at hand.

Sleep when necessary but do not go to him unless you are tired. If you call him every now and then he may turn himself to be your foe and may start killing your digestion. He may make you idle and put your entire digestive and respiratory system out of order.

XLVI. YOGA FOR ALL.

Yoga poses mentioned in this book may be done by all young men. Boys should not fail to give regular movements to their limbs. Our students are walking skeletons. With dejection in their faces, sadly spectacted they go about like ghosts. Let every one of them do the poses described here. If you are a leader of your country do not forget these laws which were in vogue in the time of Lycurgus as stated by Plutarch, for the emancipation of the youth. 'The boys were taught reading and writing just enough to serve their turn. They taught them to endure pain to fight and conquer in battle. Their heads were close clipped, they were accustomed to go barefoot and, for the most part to play naked. After they were 13 years old they were no longer allowed to wear any undergarments.

They had one coat to serve them a year. Their bodies were hard and dry, with but little acquaintance of baths and unguents; these human indulgences they were allowed only on some few particular days in the year. They lodged together in little bands upon beds made of the rushes which grew by the banks of the river Eurotas, which they were to break off with their hands without a knife; if it were winter, they mingled, some thistle-down with their rushes, which it was thought had the property of giving warmth. By the time they were come to this age there was not any of the more hopeful boys who had not a lover to bear him company. The old men, too, had an eye upon them coming often to the grounds to hear and see them contend either in wit or strength with one another and this as seriously and with as much concern as if they were their fathers, their tutors or their magistrates, so that there scarcely was any time or place without someone present to put them in mind, of their duty and punish them if they had neglected it. Besides all this, there was always one of the best and honestest men in the city appointed to undertake the charge and governance of them; he again arranged them into their several bands and set over each of them for their captain the most temperate and boldest of those they called Irens, who were usually 20 years old, two years out of the boys; and the oldest of the boys again were Melt-Irens, as much to say who would shortly be men. This young man therefore was their captain when they fought and their master at home, and using them for the offices of his house, sending the eldest of them to fetch wood and the weaker and less able to gather salads and herbs, and these they must either go without or steal which they did by creeping into gardens, or conveying themselves cunningly and closely into eating houses, if they were taken in the

fact they were whipped without mercy for stealing so ill and awkwardly. They stole, too, all other meat they could lay hands on, looking out and watching all opportunities, when people were asleep or more careless than usual. If they were caught they were not only punished with whipping but hunger, too, being reduced to their ordinary allowance which was but very slender, and so contrived on purpose that they might set about to help themselves and be forced to exercise their energy and address.'

'This was the principal design of their hard fare; there was another not inconsiderable, that they might grow taller: for the vital spirits not being overburdened and oppressed by a too great quantity of nourishment, which necessarily discharges itself into thickness and breadth do, by their natural lightness, rise: and the body, giving and yielding because it is pliant, grows in height. The same thing seems, also to conduce to beauty of shape, a dry and lean habit is a better subject for nature's configuration, which the gross and overfed are too heavy to submit to properly. Just as we find that women who take physic whilst they are with child bear leaner and smaller but better shaped and prettier children; the material they come of having been more pliable and easily moulded. The reason, however, I leave others to determine. To return from whence we have digressed. So seriously did the Lacedaemonian children go about their stealing, that a youth, having stolen a young fox and hid it under his coat, suffered it to tear out his very bowels with its teeth and claws and died upon the place rather than let it be seen. What is practised to this very day in Lacedaemonian is enough to gain credit to this story, for I myself have seen several of the youths endure

whipping to death at the foot of the altar of Diana surnamed Orthia.' The children of the ancient Greece should all eat in common of the same bread and meat, and of kinds that were specified, and should not spend their lives at home, laid on costly couches at splendid tables, delivering themselves up into the hands of their tradesmen and cooks to fatten them in corners, like greedy brutes, and to ruin not their minds only but their very bodies which, enfeebled by indulgence and excess, would stand in need of long sleep, warm bathing, freedom from work, and, in a word, of as much care and attendance as if they were continually sick.

These are what a modern Droua says of himself and of his men.

"We march 25 miles in six or seven hours with a heavy load, we come in wet, hungry and short of sleep. Our muscles and feet and shoulders say that it is time to rest. But we don't rest. We go for another 15 or 20 miles, and, at the end of that it is not possible to take another step or make another movement."

"But really it is possible. We go on and do a quarter of an hour's smart arms drill or run to the top of a near by hill and back, or do a simple infantry manoeuvre practice, say an attack across a rough bit of country."

"Some of us" says the Gurn, "have marched 63 miles in battle order in well under 24 hours. And all of us have done a sprint march of 24 miles with arms and equipment and ammunition in six hours or less."

"These men do not wait for or look for bridges on which to cross rivers. Instead they crash into the water as they are in battle dress to see whether they can reach the other side. They always do."

"They practise going two or three days without sleep and for a long time without food."

In ancient India boys were handed over to the Acharyas who were living in the forests on the completion of their sacred thread ceremony. The boy accompanied his master, armed himself with a stick and an axe before he learned a letter from his teacher he becomes an expert wood cutter. The teacher builds his body strong by giving him all manual work. He gives him a number of animals to rear. This gives him an opportunity to observe them keenly. He learns from them the way to act to react to relax to sleep to clean to go together, and to bully and to honour the natural instincts. It is then they teach them the mysteries of life.

Let the labourers, clerks, officers, merchants and ministers irrespective of their profession devote at least fifteen minutes of the day to strengthen their bodies by adopting the yoga movements mentioned in this book.

XLVII. LADIES.

Ladies also can perform most of the poses defined in the following pages. It has now become a fashion for women to complain of headaches every day. Long long ago in Greece Lycurgus went to the extent of ordering the virgins of the country to exercise themselves in running, wrestling, throwing quoits, darts that their bodies being strong and vigorous, the children afterwards produced from them might be the same: and that, thus fortified by the exercise, they might the better support the pangs of child birth and be delivered with safety.

There was a time in ancient India when ladies were initiated in Panchakshara and Ashtakshara Japa and were

made to do regularly every day several short namaskaras. They were then very healthy, strong and they bore many children. Many of the modern women are becoming barren and most of their diseases can be traced to constipation due to want of exercise to the limbs. It is earnestly hoped that ladies, specially young girls, would try their level best to devote at least a few minutes every morning to give exercise to their system. Dear reader, tell your ladies that face powder, cream, oil, lip stick and other products will in the long run disfigure them and make them look awkward. Tell them to take exercise and they will find in a short time, round limbs, sound body with glorious youths coming to them.

XLVIII. REQUEST.

The sacred books of the Hindus contain the high praises of Yoga poses elucidated in this book. They have all been tried by the modern Yoga students and found successful. They are all explained, accompanied by several illustrations.

You are requested to read them carefully and follow them. Yoga maxims and description of the diseases which are cured by Yoga poses are found in the last pages of the book with the opinions of the people who are benefited by them.

KHAR,
Bombay, 21.
1-5-41.

M. R. JAMBUNATHAN.

THE YOGA-BODY

1. TREE.



Stand erect like a tree in a garden. Join the two palms of your hand together. Look straight. Keep your mind clear from all worries.

This position is to be immediately followed by the accompanying six important poses, all of which are to be done at a stretch.

2. BOW.

Bend down your body. Let your two palms rest on the ground, placing your face on the knee, taking care that no part of your limbs below the navel is given any movement. Draw your stomach in by your in-breath.

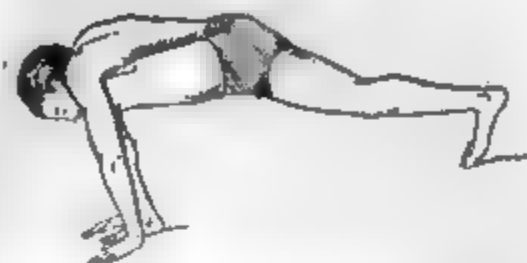
It may not be possible for you in the early stages to place the palms and fingers fully on the ground. Do what you can now and try to achieve it slowly by constant practice.



PRESS

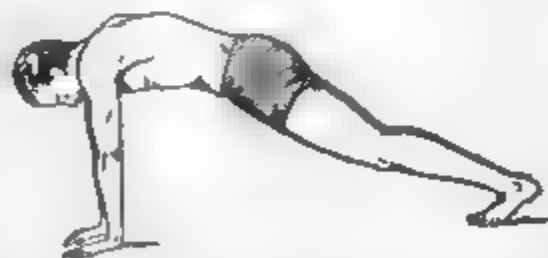
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3. STRETCH.



This pose is little more difficult to perform. Planting the two palms firmly as previously suggested in the second pose, stretch one of your legs back and let it stand on its toes leaving the other leg to stand parallel with the vertical arms as shown in the illustration.

4. PRESS.



Let the other leg also go back and stand on their toes. Throw all your weight on your forearms pressing the palms firmly on the ground.

In assuming the pose as illustrated, do not give any movement to your head and see that your hands stand straight.

5. BALANCE.



From the Press, assume the position of a balance. Rest for a while the whole frame of your body on your palms and the toes of your legs like a balance. Then with the forehead, chest & knees touch the earth.

6. COBRA.



In this pose as your head appears like the hook of a cobra, this is called a 'Cobra Pose.' Up your face, to spread itself open to the sky and pretend that you are a cobra in a joyful mood. Let all your energy be put on your hands and let the feet help you in keeping the equilibrium.

Repeat again, Press, Stretch, Bow and Tree.

7. FORWARD.



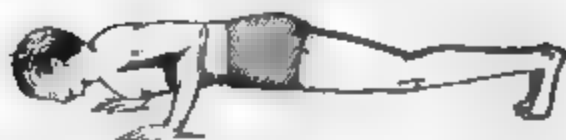
Assume the pose of a tree. Then slightly bend the centre portion of your body forward. Let your palms be up and meet together.

8. ARCH.



Repeat Bow, Stretch, and Press. Incline your body imagining yourself as an arch of a bridge and allow your feet to completely rest on the floor. Straighten legs and draw your stomach inside.

9. GREET.



Repeat Cobra and assume the pose of a balance. Then touch the floor with your forehead, nose tip, chest and knee. This is a Hindu form of greeting a learned man.

10. SEAT.

Sit on your feet and rest your palms fully on the floor.

Immediately get up and do the Tree pose.

The pose numbers 7, 8, 9 & 10 are to be done at a stretch.



11. STEP.

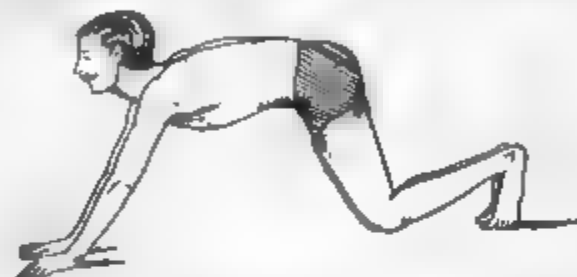
Repeat Tree, Forward Bow, Stretch, Press, Arch, Balance, Cobra, Arch, Press, Stretch, before you assume the position of a step. Lift your hands up and join your palms. Bend your hind leg as illustrated



and make your front leg to appear like a step. Complete this by assuming the positions of Stretch, Press, Stretch, Bow and Tree.

12. ANIMAL.

Repeat Tree, Forward and Seat. Then plant your two palms on the ground. Slightly bending the legs



at the knees, keeping your body in line with the earth like an animal. Let your eyes look straight and let this pose be followed by the toe stand.



13. TOE STAND.

Adopt the poses of Greet and Tree, then let your feet be apart and stand on your toes. Put your palms on the rear of your head. Look straight and complete this pose with a tree stand.

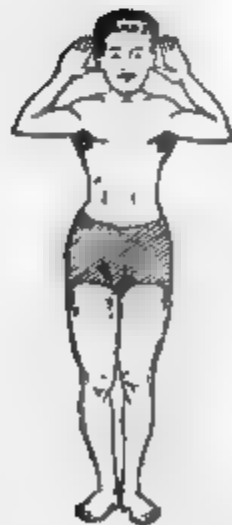
14. TREE STAND.

Stand attention. Down your arms in line with your body. Look straight. This is to be followed by six poses mentioned below, at a stretch.



15. THUMB EAR.

Open your palms and by your thumbs touch the portions just below the lobes of the ears as illustrated. Concentrate your mind on any subject you feel divine.



16. KNEE-PALM.

Touch your knees with the palm of your hands. With the navel as fulcrum, move the upper portion of your body to come in line parallel to the ground, slightly bending your thighs. Look on your mother earth. Feel yourself in a suppliant mood as a most humble one among the creatures of God.



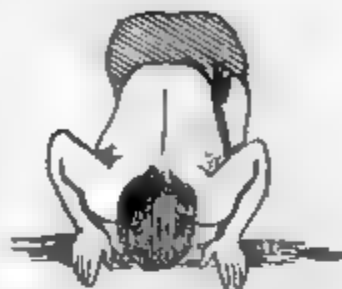
17. ANKLE-SEAT.

Sit down resting the posteriors on the ankles. Let the fingers of your hands touch the ground. Be steady on your toes. Distribute the weight of your body to all the supporting limbs evenly and make yourself comfortable.



18. SHORT-GREET.

Bend your head forward and with your forehead touch the ground fixing firmly your palms on the floor.



19. PALM-THIGH.

Sit on your knees. Let your feet stand on the toes. Put your palms on the thighs and look straight.

20. FEET-BACK.

Sit on one of your knees, assuming the pose of feet back as shown in the illustration.

Repeat Palm-Thigh. Short-Greet Ankle-Seal. Knee-Palm. Thumb-Ear & Tree-stand. Practise all these poses at a stretch a number of times every day.



21. TOE STAND.

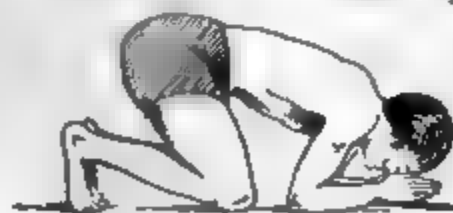
Stand erect like a tree. Then balance yourself on



your toes putting all your weight on it. Then sit down slowly as illustrated. Get up and repeat the same several times.

22. THUMB GREET.

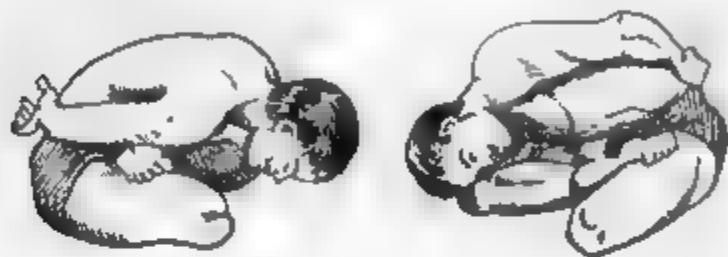
Sit on your toes as described previously. Take your forearms and plant them at your front. Bend the forepart of your body forward so that your face may touch the fingers. Again as-



sume old position of sitting on your toes. Repeat these several times.

23. SIT-GREET.

Sit on the ground cross-legged, right foot on the left thigh and left foot on the right thigh. Let your arms be back. Slowly bend down your head, trying to touch the



floor with the tip of your nose at the centre. Then assume old position. Similarly instead of bending your head by the centre it can be done sideways, and the face may be made to touch the knees.

24. SEMI-BEND.

Lie flat on the ground. Press your palms. Slowly raise the upper portion of the body above the navel. Keep your feet together without giving any movement to them. Again lie back and repeat.



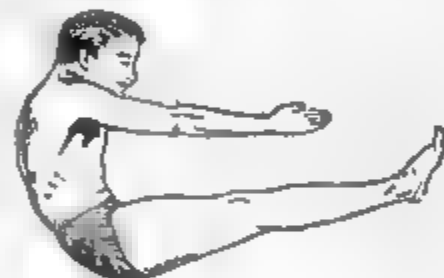
25. WAIST FULCRUM.



Lie flat. Try to raise your legs and hands putting all your weight on the waist.

26. HIP AND FORM.

Press your palms on the ground and lift your legs slightly up. Let them be at an acute angle to the ground. Throw your weight on the hips releasing the weight from the palms, and bring the hands forward.



27. PALM HEAD.

Lie flat on the ground with face looking to the sky.



Supporting the head with the palms of your hands slowly raise forward without moving any part of your limbs below the navel.

Then, assume the original position again. Repeat its number of times every day.

28. KNEE SPRING.

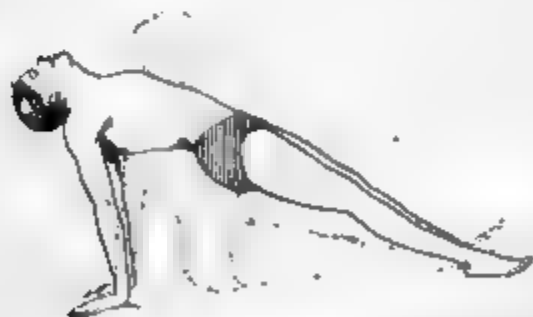
Lie flat on the ground. Supporting your head with



the palms and forearms, slightly raise your head. Draw in your right leg first and leave to become straight again. Try it with your left leg.

29. TRIANGLE.

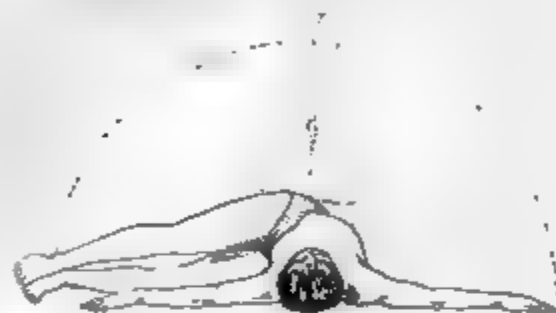
Sit on the floor, stretching your legs together. Fix



your palms firmly on the ground. Raise yourself throwing the weight on your palms and look at the sky. Slightly bend back your head, making your body in a straight line.

30. SEMI-CIRCLE.

Lie flat on the ground with vision to the sky. Stretch



your hands and let them be in a straight line and at right angles to your head. Bring your two legs together and let them be vertical to the upper portion of the body. Describe a semi-circle with two legs as radius from right to left. Let no part of your body above the navel be given any movement.



31. TOP BEND.

Stand straight. Up your arms. Join them together, so as to form a triangle on the top. Slightly bend your body from the waist line up to the left side. Similarly to the right side.



32. TREE TOUCH.

Stand straight. Feet apart. Raise one of your hands and the other be in line with it but down. Touch the ground with the fingers. Let your vision be on the fingers of the arm stretched up. Repeat the other side assuming the stand straight.

33. STAND SIT.

Stand attention. Stretch your hands together in front of your chest. Sit on your feet slowly without moving the position of your hands. Repeat this a number of times.



34. PALM PIVOT.

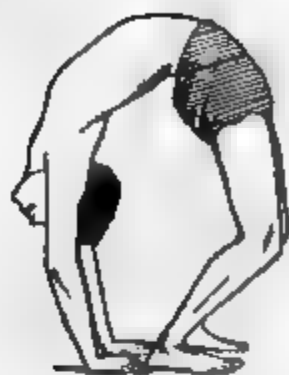
Sit on the floor. Stretch your legs together. Plant the two palms of your hands on the ground. Throw all your weight on them and slowly raise up with your palms as pivots. Again assume original position. Repeat it a number of times.



35. CHEST UP.

Stand attention. Put your hands at the hips as if you prop a falling body. Looking up to the sky slowly bend back without moving any part of your limbs below the navel. Again old position and repeat the process.





36. PALM AND FEET.

Assume chest up pose, and release your hands. Plant the palms on the ground keeping your navel as the highest point as illustrated.

Then slowly remove your palms and assume the tree pose. Repeat this several times.

37. THRUST.

Stand straight with your legs, say 6 inches apart. Take your hands up and slowly bend down the upper portion of your body. Try to bring the crown of your head to touch the knee caps, thrusting slowly your two arms between the legs. Do not move any portion of your body below the navel. Assume the original position and repeat.



38. WINGS.

Sit on the floor and stretch your legs together. Spread



your arms like the wings of a bird. Slowly bring forward your face to touch the knee portions of your legs. Back your face and arms to the original position. Repeat this process a number of times.

39. HALF BEND.

Sit straight. Plant your palms on the ground and



raise your knees and legs up. Bend down slowly your face and with your forehead touch the knee caps. Take your face to the original position and repeat the process.

40. KNEE HEAD.

Stand straight. Interlock your hands and take them to your hips. Slowly bring down your head and try to touch the knees with the tip of



your nose. Up your head again to the original position. Repeat the process. It can be done by fencing the hands together.



41. RELAX.



This is one of the most strainless pose, intended to give relaxation to your front limbs. Stand straight like a tree. Then slowly bend down and plant your palms at the

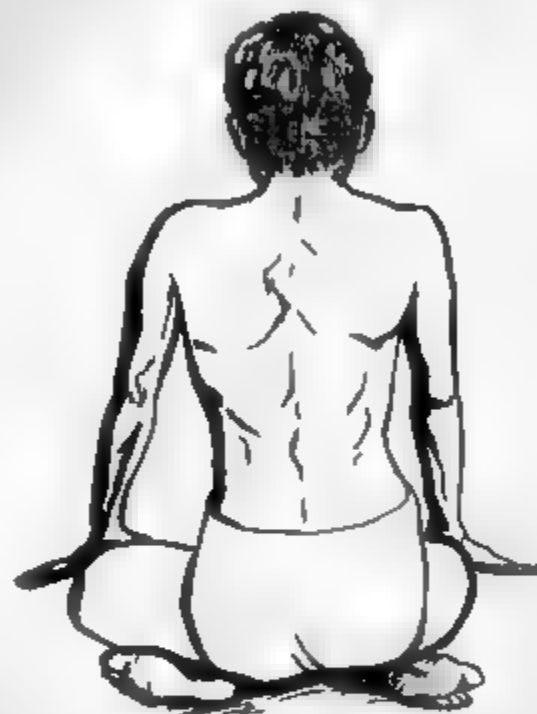
front. Walk slowly on by your legs and hands on completing your daily exercise.

42. LION-POSE.

Seat yourself comfortably by sitting cross legged taking the feet from below. Put the ankles at the space near the Muladhara. Let your right heel be set below the left posterior. Set the left ankle



on the opposite side of the perineum taking care that your toes project outside the thighs. Open your palms and spread



them on your knees having the vision on the tip of your nose. Breathe in and out through your mouth.

43. JALANDHARA.

Seat cross-legged in any steady pose. Look on the tip of your nose. Press your chin tightly on the chest and give movements to the throat by expansion and contraction. If you find it difficult to practise this at

first, start bending the neck forward and backward giving activity to all the nerves centred there.

As the neck holds in it all the nectar of your body, it is called a water holder or Jalandhara and regular activity given to it quickens the flow of essential Rasas in the body.

Hatayoga Pradipika says—"This destroys old age and death. It is called Jalandhara-Bandha, because it tightens the Nadis and stops the downward course of the nectar flowing from the hole in the palate: this Bandha destroys the pain arising in the throat."

"When the Jalandhara-Bandha is assumed and the throat contracted, no drop of the nectar falls into the gastric fire and the breath does not go in the wrong way, i.e., in the inter space between the nadis."

"By the firm contraction of the throat the two Nadis are deadened. Here in the throat is situated the middle chakra, the Visuddhi. This binds firmly the following sixteen vital centres—the toes, the ankles, the knees, the thighs, the femur, the prepuce, the vital centre, the navel, the ear, the neck, the throat, the palate, the nose, the centre of the eye-brows, the centre of the forehead, the skull and the Brahminha-randhra.

44. VATHA-SARA.

Asanas or movements that strengthen your body have been explained. It is now quite essential for a Yoga student to know the six ways of purifying the limbs of his body. They are called Dhouthi, Nouthi, Thrataka, Kapala-bathi.

The Sanskrit word 'Dhouthi' stands to represent a system of purification. There are four kinds of Dhouthis.

Anthar Dhouthi, Dantha Dhouthi, Hridaya Dhouthi and Mula Sodhana.

Anthar:—Dhouthi or internal purity can be obtained by Vathasara, Varisara and Vanhisara. VATHASARA is the application of air to purify you inside, remove diseases and increase your internal fire.

Make your mouth like the beak of a crow and drink the air as slowly as possible. Diffuse it to pervade your bowels and breath it out slowly in the same way.

45. VARI-SARA.

In this system water is made use of to clean your internal organs. This practice gives you an angelic feature.

Exercise:—Fill your mouth with water by slow sipping. Then let it enter the stomach and move there, trying your best to discharge it out finally. In the beginning it may be found difficult to let the water come out. Constant practice will bring you success. There is no harm even if you fail to bring out the water at once.

46. VANHI-SARA.

Application of fire caused by constant friction to burn the inner dirt is called Vanhi-sara. This destroys the diseases of the stomach and increases the digestive fire. One who practises this will always keep his health in order.

Exercise —Push your navel as much as possible to go back. Touch by it the Merudhanda—an imaginary point just opposite your navel at the rear side.

47. CLEAN TEETH.

Dantha Dhouthi is the cleaning the roots of the teeth, roots of the tongue, ears with their centres and the crown of your head.

Exercise:—Clean your teeth every morning, every night and after every time you take food. Brush it with the root of a banyan tree or margosa stick or a babool stem. Wash it with catechu water as often as possible.

48. PURE TONGUE.

Wash your tongue and its root every day.

Exercise:—Insert your three long fingers slowly at the base of the tongue and slightly massage, cleaning the soft membrane there. With a little fresh water, wash it out.

This removes biles, kills the diseases and prolongs your life.

A. It is better that you give always a little jerk to your tongue and by that your idle limb becomes active. This exercise will help and lead you to perfect health.

B. Apply a little butter to the surface of your tongue and slightly draw it out, leaving it again to its original position, every day for a few seconds.

49. EARS CLEAN.

Clean the apertures of your ears now and then. Either with your fingers or small ear cleaners keep them neat.

50. COOL HEAD.

The crown of your head may be cleaned by applying fresh cold water every morning and evening and after your food.

This cools your brain and improves your sight.

51. HEART WASH.

Cleaning the heart is called Hridaya Dhouthi. Vamana Dhouthi is the best way of purification.

Exercise:—Fill your mouth with water. Just bend back and look at the sky with your eyes up. Gargle and clean your throat without drinking a drop of water. Then throw away the water of your mouth.

Do it in the mornings and surely every time you take food. Daily practice removes the kapa and pitha of your heart from your system.

52. BOWELS CLEAR.

Mula-sodbhana is the cleaning of the bowels. Dirt accumulates in your body if Apana or out-breath becomes inactive.

Exercise:—By inserting a tender stem of a turmeric plant or your middle finger, in the region of your rectum motion can be induced to bring the refuse out. In certain circumstances enema is recommended.

53. NOULL.

Bend your head down and move right and left the intestines of the stomach by a slow motion of an eddy of a river. This kills diseases and dullness.

54. TRATAKA.

Look straight without winking the eye lids on a minute object by a concentrated mind till tears roll on your cheeks. All diseases of the eye are removed by this Trataka.

55. KAPALA-BHATTI.

A. Inhale water through your nostrils and discharge it by your mouth.

B. Drink water through your mouth and pour it by your nose.

Yo.—5

This Kapala Bhaticools your brain, increases intellect and kills asthma. Geranda says that you will become more attractive and beautiful than Lord Kama himself.

50. YOGA MAXIMS.

1. Be humble.
2. Be prompt.
3. Be ready.
4. Be regular.
5. Be strong.
6. Be yourself.
7. Cultivate humour.
8. Do truly.
9. Fret not.
10. Live dangerously.
11. No imitation.
12. No stammering.
13. Peraspire not.
14. Do not tremble.
15. Face troubles playfully.
16. Have ready judgments.
17. Heed to thyself.
18. Know your faults.
19. Laugh at yourself.
20. Live in hope.
21. Never shed tears.
22. Fail not to resist.
- 22-A. No downward look.
23. Stillness is death.
24. Yoga is might.
25. Yoga is rhythm.
26. Change diet every season.
27. Do not be careless.

28. Do not hide yourself.
29. Lean men are luxurious.
30. Learn hybernation from serpents.
31. Talkative men die young.
32. Train yourself in hardship.
33. Weak men eat more.
34. Weak bodies produce impatience.
35. Yoga is not jugglery.
36. Shave not your lips.
37. Do not peep at things.
38. Do not talk evoking pity.
- 38-A. Do not lose your head.
39. Do not contract your limbs.
40. Weak men are more passionate.
41. Change your dress every season.
42. Creation is caused by yoga.
43. In sickness rest is exercise.
44. Lean men talk lofty words.
45. Learn to manage a bull.
46. Marry when your age comes.
47. Nothing is greater than Yoga.
48. When body decays soul totters.
49. Strong muscles build strong minds.
50. Weak men cannot see God.
51. Let not your tongue tremble.
52. Accustom yourself to coarse clothing.
- 52-A. Do not use particular limbs always.
53. Calm activity brings clear vision.
54. Drive miracle workers like marauders.
55. Indoor employments make you effeminate.
- 55-A. Killing Duryodhana was Arjuna's Yoga.
56. Yoga has no particular dress.

57. Your arms are your anchor.
58. Bear calmly extremes of temperature.
59. Diseased men must not marry.
60. Devils come when you are idle.
61. Do not live in congested cities.
62. Do not change your diet suddenly.
63. Do not imitate others; follow yourself.
64. Weeds grow in a vacant space.
65. You are right. Do not waver.
66. By Mudra your fingers are strengthened.
67. For a slave Yoga is freedom.
68. Group exercise will make you glorious.
69. 'I am unlucky' says the idler.
70. Lion, before it leaps, performs Yoga.
71. Lord Nataraja keeps fit by Dancing.
72. Manly feature in men is yoga.
73. Pull down if you can build.
74. Wrestling is a part of yoga.
- 74-A. No laughter without rhyme or reason.
75. Do not see the anatomy of others.
- 75-A. Walk not like a creaking serpent.
76. Do not drink anything but pure water.
77. A yogi runs fast and swims well.
78. As God, a yogi cannot be seen.
79. Be your servant to become a master.
80. Beautiful body in men betrays feminine features.
81. Brahmacharya means a period to become Mighty.
82. Body is the strength of your life.
83. Fat men stuff their stomachs with bombasts.
84. Habituate yourself to any kind of food.
85. Let boys and girls have different poses.

86. Read philosophy when your body becomes old.
87. Think of life and not of death.
88. Too much of anything is not yoga.
89. Wicked things are done by weak men.
90. Understand well whatever you read and hear.
91. Never give an advice till it is sought for.
92. Do not come into clash with passers-by.
93. Do not take excessive care of your body.
94. Do not run to catch your morning trains.
95. It is no yoga which has an end.
96. Bhogi knows to build words but not bodies.
97. Leaping lion teaches more than a lofty monk.
98. Lord Krishna wishes to associate himself with strength.
99. Vishnu is worshipped because he has wide strides.
100. Weak men always think of God and of Heaven.
101. Yoga is a tortoise that supports the world.
102. Yoga for a boy is study and learning.
103. Habituate not to prop your head on one hand.
104. Do not drink honey much, for you will vomit.
105. Your eye performing yoga with Sun, gives you sight.
106. A man must be strong while a woman charming.
107. Be a man and not a Deva or Devi.
108. Change your bodily exercise every period of your life.
109. He who calls himself a yogi is a bhogi.
110. Learn a trade, otherwise you will sell your body.
111. Past is blunder; present is opportunity; future is dream.
112. Physical pose is only an eighth part of yoga.

113. Seeking external aid to strengthen yourself is not yoga.
114. University education makes you a safe tool for others.
115. Speak what you do and do what you say.
116. The weaker the body the more is it uncontrollable.
117. Think of your soul when the body is dead.
118. Work and play are the two faces of Yoga.
119. Yoga poses kill the idleness that tempts the mind.
120. Your body is for you and not for others.
121. Your body is real and soul is a feeling.
122. Do not see through a pin hole of a door.
123. Yoga is just like two drops of water joining together.
124. A step to your goal is a goal in itself.
125. A drop of water, by performing yoga, becomes a pearl.
126. An illiterate soldier is a greater yogi than a saint.
127. Bending a crooked stick in a reverse way is yoga.
128. Do not open your plan until your work is complete.
129. If anyone hinders your yoga it is none but you.
130. It was Krishna's Visvarupa that made Arjuna to respect him.
131. Long pilgrimages were ordained to make you walk long distances.
132. Make it a point to finish blood to your face.
133. Reading and talking alone will not make a yogi.

134. Speculative discussion on philosophy is an obstacle to your progress.
135. Sleep in a second and sit up by a moment.
136. What is yoga to one, may cause roga to you.
137. What is fit at 20, may not be at 40.
138. Your talent lies in executing the work you have undertaken.
139. Your private life influences people, and not your public utterances.
140. If you want a healthy body do yoga poses every-day.
- 140-A What is yoga at present, may not be so in future.
141. This body is for you and not body for body's sake.
142. Do not argue with anyone, for you will lose his sympathy.
143. 'I love my soul and not my body' says a fool.
144. Discovery is finding out yoga and viyoga of matters and things.
145. Do not think of your birthday, for you will become older.
146. 'It is cold, I cannot get up' says a failing fellow.
147. It is in hunting your mind gets control over your limbs.
148. Know that your body is a means and not an end.
149. Let all the limbs of your body be at your command.
150. Poses that are good to men may be dangerous to women.
151. Strong men are never slaves while learned people may be mercenaries.
152. Take conjee water; fight till death or victory for your people.

153. Do not keep friendship with weak men for you will become weak.
154. Do not strengthen your body more than heart nor your stomach heavier.
155. Keep aloof if you do not wish to be scattered and lost.
156. Devote ten minutes every day to the yoga poses; then forget them.
157. God is a Yogi, and there is no other God before him.
158. Have a God, otherwise you will be a mariner without a compass.
159. There is nothing in this world that cannot be done by yoga.
160. Do not wander from place to place for you may become a fool.
161. Do not quote others for it shows that you are suffering from indigestion.
162. Do not swallow a cloth to purify your internal system; it is no yoga.
163. Note that you are the embodiment of India and an essence of the past.
164. Adjust your body to the need of the present day life and nation.
165. 'God is in my way, What can I do' says a lazy man.
166. Know yoga with all your body, all your mind and all your heart.
167. Yoga of mind with ear and space gives you the power of hearing.
168. Yoga is a body united with mind, speech and action of the nation.

169. Your only friend is yourself and others are your present and future enemies.
170. Know what you have to do and follow it with all your strength.
171. When physical degeneration is everywhere no one is to be called a Yogi.
172. Do not strive to gain too much knowledge, for you will become a glutton.
173. Do not close your eyes, for you can see God with your open vision.
174. Do not look at my fault, for it will turn around and flay you alive.
175. Atom is the representative of the infinite and even your small action reveals you.
176. If you are struck with the glory of your ideal, you will be dumb.
177. As the Sun awakens the world, a Yogi stirs the mankind from its slumber.
178. You cannot be a yogi unless you feel yourself as a limb of the nation.
179. A useless man is a useless man, for even useful maxims are useless to him.
180. Accustom yourself to the cruel things, for your body will become a match to face ordeals.
181. Make your body to meet boldly and calmly a Negro, an European, a Japanese etc.
182. Do not think too much of mind nor too much of body but combine them well.
183. 'What will happen to my soul after death' is always in the mind of a slave.
184. Yoga names, signs and trade marks are intended to attract customers by merchants with yogi masks.

185. 'Yoga and God are two' says a fool and no one knows that yoga is God.
186. Adjust your bodily poses bearing in mind that you are a half man and a half woman.
187. A man who is accustomed to bear the pains of exercises coolly faces the tortures of diseases.
188. Do not think you are a judge to go on giving judgements on all matters and things.
189. A Brahmin should become a soldier to become a yogi, a Kshatriya knows no yoga without brahmin-hood.
190. You will not know to take care of your body when you know you are in the grave.
191. Bear in mind that Sita was given to Rama, on account of his skill and strength of his body.
192. If you wish to know Yoga forget all you have learned up to this time, and follow this book.
193. It is by yoga with earth, a sweet mango is produced while a margosa in yoga brings out bitterness.
194. See a banyan tree at least during the week end and sense deeply the feeling of growth and strength.
195. Engross so much in your work, that if your right arm is shot your left arm must not know that.
196. Do not do any physical exercise, for more than half an hour a day for you will die of heart-failure.
197. A workman who uses his limbs to earn his bread is greater than a philosopher, who rolls in gold by his tongue.
198. Yoga is like a diamond which may illuminate you if you handle softly, or eliminate your life if you confine it, in your stomach.

199. Do not worry about your nutritious food, for you can extract nectar from a drop of water and eliminate all diseases, by your breath if you have a strong body.
200. Adopt yourself to your environment. Make yourself at home in a hut, a hill, a palace, and be at ease with a king, a sage, a labourer and a dacoit.

57. CHARACTERISTICS OF A YOGI.

1. From time immemorial self-reliance is associated with Yoga practice. A Yoga student has firm belief in his soul and he thinks it absolutely necessary to build his body to become more self-reliant. When once he decides to practice the system of movements described here, he does not waver as he knows that a doubting man gets himself drowned, in the ocean of destruction. As he is aware that his limbs can help him better, he does not depend on any external tool or help like dumbbells, parallel bars etc. He does not go to any pills, medicines nor falls a prey to attractive and sensational advertisements.

2. There are some people who do exercise for ten days and seeing that they cannot carry an elephant on their chest become discontented. But a Yoga student who knows that time plays a great part in developing his limbs becomes entirely satisfied with this system. He does not dally with his limbs, but toils systematically, to get a control over them. You can find out a man of self reliance with his ever growing activity without any sign of decay in any of his physical features. No dejection but always cheerfulness in his face.

3. 'I shall start doing these poses today' thus saying a self-reliant man does not defer. He has no beard, he does not grow his hairs on his head, he does not wear his clothes like a fakir, and he does not demonstrate his powers to the public, in any town hall of the city. He may appear to be short as a lion, but he can jump and kill a huge elephant. He does not believe in travelling from place to place to improve his body, for he knows that all the five elements, all devas and rishis dwell in his body, and he can strengthen it by going to himself alone without wandering elsewhere. Yoga poses described in this book will give you greater self-reliance and will cure diseases, preventing you from the several kinds of pains of sickness.

CURE-DISEASES

4. KIDNEY DISORDERS.—Some of the chief diseases that can be tackled by Yoga poses are described here. Kidney disorders are the frequent complaints made by people who are not accustomed to take any exercise. People who suffer from kidney troubles get loss of appetite, feeling of exhaustion, nervous disorders, paleness, anaemia, insomnia, restlessness, weakness of sight, retention of urine, bad blood, pimples and rashes, abscesses and prickly heat, eczema and other numerous skin diseases. Active and regular movements to your stomach, help the kidney to become capable of eliminating the poison of the system. Yoga poses mentioned in this book, will help you to put your kidneys in order.

HEART DISEASES

5. This is one of the most dangerous diseases. I know a number of persons who have suddenly died by heart failures. I was speaking with Pradhan only half an hour ago. He said he had a pain in his heart

and within a minute he is dead. The most amazing part of it was that he was a great athlete, champion of many tournaments, thus says a friend of mine. I never feel wondered when I hear of such collapses, as I have known a number of cases, where athletes, wrestlers and gymnasts have died of heart failures. These men in their enthusiasm to develop their bodies, apart from their neglecting their hearts have strained them by over-exercising their external limbs. As acute diseases affect the heart, so heavy exercises to the outer limbs cause strain to it. People who devote some time every day to build their bodies should not be unmindful of their hearts. The following exercises will help them.

6-A. Sit quiet at a place. Close your eyes and ears. Try to listen to the inner voice of your heart and observe complete silence for at least five minutes a day.

7-B. Lie flat on the ground relaxing all the limbs of your body. Close your eyes and let your ears refuse to hear anything. This can be done for at least ten minutes a day.

8. People who doubt that their hearts are affected should not take any exercise save walking, slowly a few miles daily. They should not get much worried about their heart, and let them give as much rest to it as possible and the diseases of it will vanish. In this connection, it will not be out of place if we say that in ancient India great men cured themselves of severe heart diseases and other ailments, by burying themselves deep under the earth for a long time. We also learn from the several Yoga books that they went in ~~barbaric~~ under water for a number of days. Apart from the efficacy which the ancients claimed to such Yoga ways, it will be interesting to know

that the modern scientists also come forward to perform the same miracles but by different ways.

9. Reuter's correspondent from St. Louis (Missouri), America, writing to the Madras 'Hindu' of 4-7-1939 says: Two Philadelphia Doctors, Dr Temple S. Fay and Dr. Lawrence W. Smith, by suspending the life of a patient by frozen sleep have to a great extent caused the cure of a cancer victim. Here is a report as summarised by them at the annual meeting of the American Medical Association:- The patients are stripped and covered with cracked ice. An electric fan is turned on. In three hours their internal temperatures are forced down below 90 degrees. The patients literally go into a sleep, similar to that drowsiness experienced normally by a freezing person except that in the case, the patients feel no pain. Their room is kept cold so that when the ice is removed they remain cold. They stay like that, for five days. Then they are roused with hot coffee and warm applications. They awake smiling with no memory of what had happened. In the meantime, it is claimed the cold kills at least the young cancer cells which form from 10 to 90 per cent of growing cancer according to indications from these experiments.

10. But it is not this that has amazed the medical world. It is the suspension of life of which admittedly no one seems to know quite how to take advantage that has awakened Doctors to the possibilities of this freezing process.

11. For in their 'frozen asleep' the patient's pulse beat disappears. Only the electrocardiograph shows that their hearts are still beating and that surprisingly the rhythm is perfect although very light.

12. Their kidneys and apparently all their digestive organs cease to work but this ordinarily, a sign of

approaching death seems of no danger, because at the same time analysis of the blood shows it has ceased to fill up with waste products. There is nothing to eliminate. Metabolism, the process whereby nutritive materials are built up into living matter, is reduced to 10 per cent from 20.

13. No frozen patient has ever caught pneumonia or a cold. The germs in their bodies apparently slow down along with the entire organism. Previously when a patient's temperature drops even to 90 degrees death was considered inevitable. But in these new experiments, one woman's temperature was brought down to 82 for a short period with no ill effects.

14. Some consider that they may provide a new weapon for science. By freezing patients in this manner they think it should be possible to give the heart a complete rest as nothing else can and so perhaps prolong life. Germ diseases too may be susceptible to this treatment.

ASTHMA.

15. Mr. Desai suddenly fell a prey to asthma. It was a hell to him. Nights of agony, and torture, pills, tonics and smokes did not help him much. Days, months and years rolled on. In despair he started fasting every night. He took several systems of physical exercises but there was no relief to him. Finally, at the suggestion of a Yoga friend he inhaled pure water through his nostrils and discharged it by his mouth every morning. Asthma has now left him and he is at present alert and active.

DIABETES

16. Diabetes is one of the greatest diseases to which a man falls an easy prey. A friend of mine wanted to increase his insured amount when he reached his 46th year.

But to his surprise when he was medically examined he was found to be suffering from diabetes or excess of sugar in urine. This may enter you also like a thief stealing the system without your knowledge. When your body becomes fattened, then note that there is something wrong in you. Boils and itches which cannot be easily cured attack you frequently. This is a dangerous disease. It undermines you surely and slowly. This requires vigilant and constant attention.

Diabetes is caused by the want of power of assimilation in the system, and incapacity to eliminate the poisons from the different internal organs of the body. Yoga poses will certainly help you from the disasters of this disease. Select any of the poses described here and make it a point to do every day at least for half an hour till you are flooded with perspiration and then relax your body for some time. Control of your diet is also essential. There will be no more of diabetes in you.

CONSTIPATION.

17. Constipation is a great scourge of mankind. Medicines cannot cure it completely. Poses, especially the *Surya Namaskaras* and the other abdominal movements will help you to drive out the constipation, the mother of all diseases. The following simplified poses will further help you:—

18-A. Stand straight, bend forward, and with your fingers touch the toes. Repeat this several times a day.

19-B. Sit, stretching your legs together in front. Try to touch your big toes of the feet with your finger inclining forward, without bending your knees. Do this exercise for at least 15 minutes a day for a month and you

will have no more constipation. There are several other diseases too numerous to mention which are generally cured and prevented by Yoga.

RESTORING HEALTH.

20. If you have lost your health, a long journey may restore it and prolong your life longer.

The following old rules are worth repeating.

(1) Turn all care out of your head as soon as you mount the charae.

(2) Do not think about fragility. Your health is worth more than it can cost.

(3) Do not continue any day's journey to fatigue.

(4) Take now and then a day's rest.

(5) Get a smart sea sickness if you can.

(6) Cast away all anxiety and keep your mind easy.

(7) This last direction is the principle. With an unquiet mind, neither exercise, nor diet, nor physic can be of much use.

GOOD APPETITE.

21. If you desire a good appetite and have no inclination to do any kind of exercise at least walk a mile a day. It has helped many. It may also help you. Read the experiences of a great man of the last century. There is something in walking which animates and enlivens my ideas. I can scarcely think when I remain still, my body must be in motion, to make my mind active. The sight of the country, a succession of pleasant views, the open air, a good appetite, the sound health which walking gives me, the free life of the inn, the absence of all that makes me conscious of my dependent position, of all that reminds me of my condition—all this sets my soul free, gives me

greater boldness of thought, throws me, so to speak, into the immensity of the things to that I confine, select and appropriate them at pleasure without fear and restraint.

WOMEN'S DISEASES.

22. Not only the defects of men but the general bodily ailments of the ladies also can be removed by adopting the poses etc described in the text. Let the girls and women bear these experiences of Rukmini Devi of Periyavatal.

"God alone knows the dreaded monthly periods of mine. Expectations of them were terrors to me. No walking and sitting were possible. Pains at back, pains in waist, water in eyes and giddiness in head were my usual monthly tortures. I tried liquids, lehyams, tablets and medicines. Specialists were consulted and hundreds of rupees were spent. Is there a way out to me? Shall I live or die? Why I alone should suffer when everyone appears to me as healthy and strong. These thoughts were always passing in my mind at the approach of the monthly period. My old mother advised me to do Namaskara poses. I started them with a day's fast. Within a few days aches and pains have left me. Monthly period is no terror to me at present. I was barren then and I have now become a mother of half a dozen children. Girls and sisters, ladies and mothers, I earnestly advise you all to start doing Surya Namaskara and once for all put an end to your sorrows."

MASTER MANI.

23. Do not forget to tell your boy about the story of Master Mani. Mani was for a long time a dull boy in his class. He was never attentive and not well up in his lessons. He was idle and often dozing in his class. When

physical exercise was made a compulsory subject, there was a sudden change in his habits, his slovenness is no more and dullness has disappeared. The exercises of the Yoga type explained in this book have made him alert and intelligent.

CONCLUSION.

24. Yoga pose will not only cure you of the diseases but will build for you a Yoga body. It will give you a smooth skin, a strong surface, pure nerves, powerful muscles, red blood, and bright features. Keen sight, sharp ears and sweet tongue will be yours. It will enhance your beauty. It will give you long hair, glowing beard, alert limbs, joyful mood, and buoyant spirit. It will harness your body to your mind, and it will act in harmony to your high thoughts. Yoga body will face danger like a rock, swim like a fish, and fly like a bird. It will flow like water, and flame like a fire, will move like air and will stay like solid earth. It will burn like sun and will look bright like moon. It will save you from disaster and it will be ready to die for you, your mother, father, children and country.

25. Hear what yoga-body did for Bhima. Once he went on a mission to bring a forbidden flower from an unexplored region. A mountainous forest with its wild animals stood on his way. "He endured with strength and the swiftness of the wind, with his mind and sight fixed on the blooming slopes of the mountain, proceeded speedily, making the earth tremble with his tread, even as doth a hurricane at the equinox; and frightening boards of elephants and grunting hens and tigers and deer and uprooting and smashing large trees and tearing away by force, plants and creepers, like unto an elephant ascending

higher and higher the summit of a mountain and roaring fiercely even as a cloud attended with thunder."

"And awakened by that mighty roaring of Bhima, tigers came out of their dens, while other rangers of the forest hid themselves. And the coursers of the skies sprang upon their wings in fright. And herds of deer hurriedly ran away. And birds left the trees. And lions forsook their dens. And the mighty lions were roused from their slumber. And the buffaloes stared. And the elephants in fright, leaving that wood, ran to more extensive forests in company with their mates. And the boars, and the deer, and the lions and the buffaloes and the tigers and the jackals and the gavayas of the wood began to cry in herds."

"And the ruddy geese, the ducks, the parrots, the kokilas and the herons in confusion flew in all directions while some proud elephants, urged by their mates, as also some lions and elephants in rage, flew at Bhimasena. And as they were distracted at heart through fear, these fierce animals, discharging urine and dung, set up loud yells with gaping mouths. Thereupon, the illustrious son, depending upon the strength of his arms, began to slay one elephant, with another elephant, and one lion with another lion, while he despatched the others with slaps. And on being struck by Bhima, the lions and the tigers and the leopards, in fright gave loud cries and discharged urine and dung."

"With shouts he entered into the forest, and uprooted innumerable plantain trees, placing them one above the other and cast them, on all sides with force. He saw a lake on his way. He descended into it and sported there lustily like a mighty maddened elephant. Having sported

for a long while, he came out of the lake and proceeded further. And striking his arms with his hands, the mighty Bhima made all the points of heaven resound. With the shouts of Bhima and with the sounds produced by the striking of his arms, the caves of the mountain seemed as if they were roaring. Proceeding thus he finally went to the unexplored region and brought the forbidden flower." I want some of you to become a Bhima of this type as described by Vyasa.

Know again as to how he killed Kichaka with his yoga-body. Throwing Kichaka alone Bhima tossed him first. When Kichaka again rose up he slapped him on the chest and forcibly drew him towards his breast. He then pressed him hard. "And breathing fiercely again and again in wrath, he seized him by the hair and roared like a hungry tiger that killed a large animal. Finding Kichaka exhausted Bhima bound him fast with his arms, as one binds a beast with a cord. And then Bhima began for a long while, to whirl the senseless Kichaka, who began to rear frightfully like a broken trumpet. He then grasped the Kichaka's throat with his arms and began to squeeze it. Awailing with his knees the waist of the foe, all the limbs of whose body had been broken into fragments, and whose eyelids were closed Bhima slew him, as one would slay a beast. Seeing him entirely motionless, he began to roll him about on the ground. Thrusting his arms and legs into his body, Bhima reduced him into a shapeless mass of flesh. Hear his further exploits.

Jayadratha was a wicked Prince. Bhima seized him by the hair of his head. And holding him high in the air, Bhima thrust him on the ground with violence. And seizing the Prince by the head, he knocked him about. And when the wretch recovered consciousness, he groaned

aloud, and wanted to get upon his legs. But that hero endued with mighty arms kicked him on the head. And Bhima pressed him with his knees as well as with his fists, and the prince thus belaboured, soon became insensible. On the prince's undertaking, that he would say that he is a slave of the Pandavas, in all the Assemblies, he was pardoned.

He was so mighty that Dhritarashtra, shuddered to think of him. He said "I fear him like that of a fat deer from an enraged tiger. There is no one in our army who can withstand him in battle. He is wrathful. He is firm in animosity. He does not smile even in jest. He is mad with rage. He casteth his glances obliquely. He speaks in a voice of thunder. With his long arms and great might he will not leave even one of my foolish sons alive. He, whirling mace in battle, will slay every one. He as a lion of developed strength will be a terror. He is full four cubits in length, endured with six sides and great might, and having also a deadly touch, when he will hurl his mace from the sling, how shall my sons bear its impetus? Whirling his mace and breaking them with, the heads of hostile elephants, licking with his tongue the corners of his mouth, and drawing long breaths, when he will rush with loud roars against mighty elephants, returning the yells of those infuriate beasts that might rush against him, and when entering the close array of cars, he will slay, after taking proper aim, the chief warriors before him, what mortal of my party will escape from him looking like a blazing flame crushing my forces and cutting a passage through them, that mighty armed hero, dancing with mace in hand, will exhibit the scene witness during the Universal Dissolution at the end of the yuga. Like an infuriated elephant crushing trees adorned with

flowers, he will, in battle, furiously penetrate the ranks of my sons. Depriving my cars of their warriors, drivers, steeds and flag staffs, and afflicting all warriors fighting from cars and the backs of elephants, that tiger among men will, like the impetuous current of Ganga throwing down divers trees standing on its banks, crush in battle the troops of my sons. Like a venomous snake whose poison hath accumulated for years, he will vomit in battle the poison of his wrath upon my sons! Without mace or bow, without car or coat of mail, fighting with his bare arms only what man is there that could stand there before him?"

Certainly no one can stand before any one who possesses a yoga-body. No one can face you also if you can strengthen your body.

Get up and be an Arjuna. Arjuna of the Pandavas, who had a yoga body. Alone, he saved the Kurus from the Gandharvas. Without the help of any one he satiated Agni. With yoga-body he led the life of a Brahmacharya for 5 years on the Himalayas. "Taking up Subhadra on his car alone he challenged his foe to single combat. He fought with Rudra who stood before him as a forester. For five years he studied the yoga of arms under Indra. Alone he spread the fame of Kurus. Alone he vanquished in battle Chitrasena."

The Great Yogi Arjuna who obtained his firmness of grasp from Indra, lightness of hand from Brahman, various modes of movements from Prajapathi, defeated the Kurus, like a tempest scattering a heap of cotton. He who had imbibed Roudra from Rudra, Vaaruna from Varuna, Agneya from Agni Vayava from wind, with his yoga body conquered this whole earth.

May God help you to attain it.

APPENDIX

(1) "*The Secret of Health and Happiness.*"

The secret of health and happiness must be infused by introducing vocational education in our schools thus writing a learned man argues as follows.

Ruskin has pointed out that "life without industry is guilt." Education should aim at the training of persons who will be strong in body and well skilled in doing all kinds of manual work. In a world whose law is work, there is no escape from hard toil and manly effort. The first thing needed to make men good, prosperous and happy is a transformation of their minds towards labour. We have to create a psychology of bodily toil—the will to work. Manual work is a contribution, service. It is a method of discipline, and even of absorption and rapture. Dignity, poise, mellowness, courage and order are the fruits of manual labour. There is great wisdom in the Kaiser, who daily chops wood. Action is the secret of health, and health is the secret of happiness. Bodily health means heightened vitality which gives an increased sense of power. Work makes up a large part of the worth of life. To be alive is not to keep our hearts beating, but to work, to grow, to do, and to be a cause. The individual busy at work is safe both in mind and body. Where the body is strong and the mind is clear, complexes will not grow. The only way to escape discontent and the sense of utter failure in life is to forget yourself in some form of congenial manual work. The dignity of hand-work and the desire to do something useful must, therefore, be developed in the young pupils. An idle brain is the workshop of the devil, so, the teachers should habituate the children

in consecutive acts of hard work and develop to them healthful and sustained activities.

Manual work is athletic and heroic. There is no heroism without hardness; and toil is the best earner of health, rest and sleep. It is a training and book-learning, and make the students do things with their hands. Clay-modelling, cardboard-work, carpentry, furniture-making, pottery, cutlery, cane-work, weaving, tailoring, needle-work, embroidery, coir-mats-work, toy-making, wood-carving, ivory-work, etc., are fields not only for vocational investigation, but for adventure and life. Education must be released from the imprisonment within books, and take the form of making things and doing deeds. Experiments in hand-work should be introduced into all schools; and periodical Arts and Crafts Exhibitions should become a regular feature of every school.

(2) *Use Babool Twigs*

A Zoroastrian writes:

Dr. Josiah Oldfield an eminent, veteran London physician visited India many years ago and he has written a book describing what he saw in this country. The following extract from it will interest your readers:—

"I was struck with amazement and no little shame for my own land (England) when I found that in India every child was taught to clean his teeth every morning with a fresh, clean tooth brush and to throw it away after using it once and to thoroughly wash out his mouth after every meal. This was not only the habit of educated children but was religiously practised by every child in the land down to the poorest of poor slum beggar children. The tooth brush was a chew stick. That is a twig of wood about the size of a pencil; any fibrous stick would do. Chew the end of one of the sticks and it becomes a brush-like ending. This fibrous brush is then rubbed up-and-down, not to and fro, so that the fibres get between the teeth and clean away all the food that may be lying there, and then a draught

of water, vigorously gargled round the mouth and blown through the teeth, leaves the mouth clean. After each meal the same process is repeated....."

This was in the good old days. Many Indians, alas, are now using costly foreign tooth brushes and tooth powders when we have our own age-tried babool-twigs highly spoken of by Dr. Oldfield above. They are very hygienic and cheap. The foreign tooth brush is costly and is therefore kept to be used for weeks before it is thrown away.

"Under these conditions" says Dr. Oldfield "the tooth brush itself becomes an infected and infecting instrument. The use of tooth brushes is responsible for the spread of a great deal of dental infection In countries where the soundest and cleanest teeth are to be found, we do not find the tooth brush of civilization."

(3) Yoga Advice.

1. Do not trust on him who cannot be trusted, nor trust fully who can be trusted, mistrust everyone, but do not express that.

2. Do not think you are weak and do not admit that you are so. Be obstinate in thinking you are strong and strive always for it.

3. Lightness, healthiness, steadiness, personal effulgence sweetness of tongue, favourable smell and scanty excretions are the first results of yoga.

4. If you are weak pay tribute to a strong man, till you attain a yoga body and then conquer him. Otherwise you will be conquered.

5. Any system of poses you have adopted is your Dharma and consider it as greater than any greatest thing you can find anywhere.

6. Know that you are riding in a chariot called body with your intellect as the driver, having mind as the rein. Your senses are the horses.

7. No matter what exercise you give to your limbs. Any kind of systematic movements is most essential for your body. Non-movement is ignominious.

8. Never associate with one who always errs, one who is wedded to falsehood, one who is a foe, one who has no ideal, one without affection and one who thinks competent to do anything and everything.

9. It is you that can build your body first and not any body else. Alexander came to India first and Grecians followed. Caesar invaded Britain first and not the Romans. It was Shivaji that unfurled the flag of revolt first, and the Maharashtras paid tributes to him later on. Be first to develop your body and others will follow you.

10. A great man says, "wise men eat late; holy men half satisfy their appetites, and hermits take only what is sufficient to sustain life; young men devour all that is in the dish; the old eat until they sweat; but the calenders devour so voraciously that there is not in their stomachs room for drawing breath nor is there left on the table a morsel for any one. He who is a slave to his belly sleeps not for two nights: one night from a loaded stomach, and the next night through want."

(4) Yoga Asanas.

Dear Readers,—In addition to the poses mentioned in this book, I earnestly request to read my book *Yoga Asanas*. This book is the first in the field and is the most popular. The price is nominal and costs eight annas. The object of the publication is to disseminate correct information on yoga and not for exploitation. The book

has been translated into several Indian languages and has become popular in Europe and America. It contains nearly 52 illustrations and teaches you to perform the following Asanas: 1. Lotus Pose. 2. High Pose. 3. Preceptor pose. 4. Palm pose. 5. Chain pose. 6. Seer pose. 7. Fish pose. 8. Bird pose. 9. Feet together pose. 10. Balance pose. 11. Womb pose. 12. Tortoise pose. 13. Tree pose. 14. Hand feet pose. 15. Triangular pose. 16. Obeisance pose. 17. Prostrate pose. 18. Easy pose. 19. Rest on Toe pose. 20. Head on the knee pose. 21. Hand on Toe pose. 22. High leg pose. 23. Flat pose. 24. Stand on head pose. 25. Stand on head lotus pose. 26. Finger feet pose. 27. Plough pose. 28. Hip Fulcrum. 29. Locust pose. 30. Snake pose. 31. Knee knuckle Ear pose. 32. Peacock pose. 33. Knee pose. 34. Knee pose other way. 35. Four curves pose. 36. Cow Head pose. 37. Arrow pose. 38. Life pose. 39. Legs round the head pose. 40. One leg pose. 41. Two legs pose. 42. Circle pose. 43. King pose. 44. Scorpion pose. 45. Foot head pose. 46. One foot pose. 47. Great pose. 48. Saint pose. 49. Great knit pose. 50. The Secret of silence. Therapeutic values of Asanas etc. etc.

The introduction contains the following — Yoga defined. Strength, twentyfour fundamental essentials explained. Who are fit to do Asanas? Asanas by animals. Wonderful Asanas. Glory of Mind. Breath is life. Five Plexus. The way to become mighty. Wrong breathing. Right breathing. Caution. Rules. Head stand. Diseases cured.

T. H. Acharyas of Hindu Religion, the leading Dailies of India, cultured journals of the World, politicians, merchants and others have spoken very highly of this book. Read and become a Yogi.